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LITERARY.

For the Banner of Progress.

DOUBTS AND QUESTIONINGS.

"Do the spirits of the loved departed indeed commune with us? Will they come again to me? Dare I believe?"

Will come from the spirit land, hither will come?
Will leave the bright fields where the life-streams run,
For poor weary earth, with its sad hearts and brows,
With its quivering heart-strings and broken heart-voes?

Dost hear when I call? dost know the great beat
My soul gives at the thought, once more we may meet—
That space is dissolved, that her wings may fly out
To the great Point above from this land of drought?

O, blest is the faith! wilt thou make it last?
Thou hast given the hope; canst make it fast?
Do I truly meet thee—does God will it so?
How dare I believe? O, how may I know?

BEYOND.

BY THREE CARY.

When you would have sweet flowers to smell and hold,
You do not seek them underneath the cold
Close-mitted soil that hides away the mold,
Where in the spring-time past
The precious seed was cast.

Not dead, but up, you turn your eager eyes;
You find in summer the fair flowerly prize
On the green stalk that reaches toward the skies,
And, bending down its top,
Gather the fragrant crop.

If you would find the goal of some pure rill,
That, following her untroubled will,
Runs laughing down the bright slope of the hill,
Or, with a serious mien,
Walks through the valley green;

You do not seek the spot where she was born,
The cavernous mountain chamber, dim, forlorn,
That never saw the fair face of the morn,
Where she with wailing sound
First started from the ground;

But rather will you track her windings free
To where at last she rushes eagerly
Into the white arms of her love, the sea,
And hides in his embrace
The rapture on her face!

If from the branches of a neighboring tree
A bird some morn was missing suddenly,
That all the morn sang for ecstasy,
And made your season seem
Like a melodious dream;

You would not search about the leafless dell
In places where the nesting used to dwell,
To find the white bird with its broken shell,
Thinking your child of air,
Your winged joy, was there!

But rather, hurrying from the autumn gale
Your feet would follow summer's flowery trail,
To find her spicy grove and odorless vale,
Knowing that birds and song
To pleasant climes belong.

Then wherefore, when you see a soul set free
From this your seat of sorrow, dim, forlorn,
And know you saw not that which is to be,
Watch you about the tomb
For the immortal bloom?

Search for your flowers in the celestial grove;
Look for your precious stream of human love
In the unfathomable sea above;
Follow your missing bird
Where songs are always heard!

COMMUNICATIONS.

THE PHILOSOPHY OF MAGIC.

THE "BLACK ART."—(CONTINUED.)

Dr. Adam Clark, in his notes on Saul and the woman of Endor, in his Commentary on the Bible, gives the following as his articles of faith in regard to spirits:

- "1. I believe there is a supernatural and spiritual world, in which spirits, both good and bad, live in a state of consciousness.
- "2. I believe there is an invisible world, in which various orders of spirits, not human, live and act.
- "3. I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world, and become visible to mortals.
- "4. I believe there is a possibility, by arts not strictly good, to evoke and have intercourse with spirits not human, and to employ in a certain limited way their power and influence.
- "5. I believe that the woman of Endor had no power over Samuel; nor that any incantation can avail over any departed saint of God; nor, indeed, over any human spirit.
- "6. I believe Samuel did actually appear to Saul, and that he was sent by the special mercy of God, to warn this infatuated king of his approaching death, that he might have an opportunity to make peace with his Maker.
- "7. I believe that the woman from the appearance that her real or pretended charms had no effect; and that which now took place came from a totally different disposition of things from those with which she was conversant.
- "8. I believe that direct, circumstantial, and unequivocal oracles were now delivered, concerning which, neither human nor diabolical wisdom could foresee or penetrate; that the defeat of the Israelites, and the death of Saul and his three sons on the following day, were matters which, from their nature, could only be known to God Himself; and that no demon or bad spirit could be employed in such a transaction.

The spirits of the elementary sphere were not considered as human, but native to the elements of earth, water, air, and fire, the same as animals are to land, fish to water, and birds to the air. They were inferior to man in spiritual essence, and by certain ceremonies became the servants of man. In the evocations used to command their services, the various names of the Deity in Hebrew, Chaldaic, and other ancient languages, were used. In later times, the name of Jesus was added, as a name of wondrous potency in compelling obedience from the demons. That these names had any influence over the spirits, the modern Spiritualist will not readily believe. So far as spirits are con-

cerned, the names of Tom, Dick, and Harry would be as potent in these days as Jah, Agla, Adon-ai, or even Jesus. Sacred names, in intercourse with spirits, were used mainly for the subject or companion of the magician, to allay his fears, and inspire him with courage; for mental perturbations destroyed spiritual vision. In the spiritual sciences recorded in the Bible, we generally find the announcement commencing, "Fear not." And many of the mediums of to-day introduce their séances by invocations, and singing or incantation. Not that these ceremonies influence the spirit, but the minds of all concerned by these means are toned to the proper condition necessary to spirit intercourse. Other minds of another type would, by a good reading of Shakespeare, or a song from the opera, be placed in as good condition; while silence would have the same effect on others. The companion or subject of the magician was generally a youth of either sex, who had not reached the age of puberty. Spiritual power depended greatly on the sexual strength of the party. Spiritual gifts abounded among those leading lives of celibacy, on account of their strength being retained. Hence the orders of monks and nuns, and the reason for the celibacy of the priests. From this may be gathered a hint as to the nature of mediumship, and why, when it is perverted, the medium is apt to run into extreme doctrines and practices in regard to the relation of the sexes; such as free-love and other pernicious heresies. The true magician "crucified the flesh and the lusts thereof," in order to develop the spiritual, thereby diverting the physical forces into a spiritual channel; as Trismegistus says:

"It is fit that we, who endeavor to rise to an elevation so sublime, should study first to leave behind carnal affections, the frailty of the senses, the passions that belong to matter; secondly, to learn by what means we may ascend to the climax of pure intellect, united with the powers above, without which never can we gain the lore of secret things, nor the magic that effects true wonders."

It was necessary to the initiation of the neophyte into the mysteries of the Magi, that he should be free from those desires and affections which ordinarily bind mortals in love to the world, such as sexual and avaricious desires.

The next process in ceremonial magic was the formation of the circle, which was drawn on the ground, and usually nine feet in diameter; it was filled up with other geometrical figures, of which the pentacle, cross or square, and triangle, were considered the most potent. These figures were evidently object lessons, by which the curiosity of the novice was excited to the study of the higher virtues of astral science. The cross was especially sacred to Magic—containing in itself the sacred number four; which contained the greater sacred number ten; thus 4 plus 3 plus 2 plus 1 equals 10, the number of the spheres. And Agrippa tells us:

"The Egyptians and Aradians confirmed that the figure of the Cross hath very great power, and that it is the most firm receptacle of all celestial powers and intelligences, because it is the rightest figure of all, containing four right angles, and is the first description of the superficies, having longitude and latitude. And they say it is inspired with the fortitude of the celestials, because their fortitude results by the straightness of angles and rays; and stars are the most potent when they possess four corners in the figure of the heaven, and make a cross by the projection of their rays mutually. It hath moreover a very great correspondence with the numbers 5, 7, 9—most potent numbers. It was also reckoned by the Egyptian priests, from the beginning of religion, amongst sacred letters, signifying amongst them allegorically the life of future salvation. It was also impressed on the picture of Serapis, and was had in great veneration amongst the Greeks."

These figures being arranged according to rule, fumes were next introduced, which answered magical purposes. First, the smoke hid the actions of an accomplice where such was necessary; secondly, they bewildered the senses of the novice or subject; thirdly, they answered the professed purpose of preparing the conditions of the air, so that the spirit could be made visible; and lastly, as an enticement to induce the spirit to appear—being, it was supposed, passionately fond of such perfumes. Some of the latter have already been mentioned; but the most powerful was compounded from peppermint, nutmeg, lignum-aloes, mastic, saffron, cinnamon, and myrtle; and was said to be very dangerous in the hands of the inexperienced.

J. W. MACKIE.

THE CHRISTIAN RECORD.

NUMBER THREE.

We come now, in our examination, to the New Testament; and here we find not only a big personal Devil, *par excellence*, known and recognized, but also legions of "smaller fry" of devils have somehow got into existence. Comparing Matthew xvii. 1-9 and Luke ix. 30-33, each an account of the transfiguration, we find that the spirits of two men, Moses and Elias, appeared to Jesus and talked with him; and that they were both seen and heard by the disciples. In this instance is sufficient evidence to shut every Christian's mouth as to the reality of spirit communication, if they were ingenious enough to seek for truth, instead of trying to propagate their church doctrines, and to perpetuate their

church hierarchy; for here is a visible reappearance of the spirits of two persons, whose bodies had been dead hundreds of years; and a conversation in an audible voice. What more wonderful, or less credible, is claimed by Spiritualists to-day? Nothing so marvelous; for, though mediums say they see spirits, from the poverty of language to express correctly spiritual perception, yet they do not claim that they hear audibly, but that the perception of the meaning of ideas is the equivalent of hearing.

We might turn to Revelation, chapter i. verse 10, where John says he was "in the spirit," or, as we should more philosophically express it, his spiritual perceptions were exalted, and his physical organism in abeyance, when he both heard and saw; to chapter xix. verse 10, where John would have worshipped the angel, but was prevented and told by the angel that he also was John's fellow-servant. But it is useless to pursue the inquiry further in this connection; we have adduced proof on proof of the reality of spirit communication, from the Christians' own record; and by no law of logic or rule of fairness can we go behind that record. Will they admit the teaching, and the deduction from it? or will they, in their pharisaical holiness, after contemptuously ignoring the facts, continue to exclaim, "Devilry?" Really, judging from their own language, one would infer that they are very intimate with the Devil—that they and the Devil understand each other very well.

Before leaving this branch of the subject, it may be well to glance at some of the objections to the means used to develop mediums. In the light of modern philosophy, it might be a sufficient answer to say, that if the means are adequate to the end, then it is sufficient; but such an answer would never have force enough to penetrate orthodox skulls; therefore we turn again to their own record. Open to 1st Samuel, xix. verse 20, *et seq.*, where it is clearly intimated that, by a company being together and intent on a spiritual object, they became developed as mediums; and those coming into their *aura* caught the infection, so that even Saul stripped himself naked. Did the modern Spiritualist's record exhibit any such indecency, the orthodox might well cavil. Again, we have another glimpse, when, in 2d Kings v., Naaman thought the prophet would strike his hand over the place to cure the leprosy. And, in the 2d chapter of the Acts, we have another indication, at the day of Pentecost, how the gathering together of numbers led to a concentration of spirit influence.

These examples, and the schools of prophets spoken of in the Old Testament, are all the indications we have by which to judge of the *modus operandi* of obtaining spirit communication; nor am I sure that we should expect more, for in those days men were not analytically philosophical. But, meager as is the record in this respect, it is full enough to silence the cavils of the orthodox, when boldly thrust at them.

We come now to our second heading, namely, the Christians' charge of the immoral tendency of spirit teaching; and on this point we shall be very brief. First, let us retaliate with the same charge, made by the Pharisees against Jesus, that he was an impostor, a liar, a Sabbath-breaker, a demoniac; and they finally crucified him as a malefactor and blasphemer. Dear Christians! the Pharisees then, like ourselves to-day, incensed in their selfishness, brought the same charge against your teacher which you bring against us. Concerning the matter of free-love, we deny that it is any part of Spiritualism or spirit teachings, any more than are the heresies of loose persons of both sexes in all cities, who have been taught and believe in Christianity, any part of the latter. But we designed to answer the Christian from his own record. We can point to Magdalen, and to the whole rabble who went to hear Jesus; for the fact stands out prominently that Jesus made few converts from the respectable class during his lifetime; and the work of the apostles shows very little better. "The son of man came eating and drinking, and they say, Behold a gluttonous man and a wine-bibber, a friend of publicans and sinners." Paul directed many of his epistles against just such free-and-easy practices of the converts to the new doctrine as are now practiced by a very unimportant few, whose intellects have become convinced of the facts of spirit communion, and who hang on the verge of Spiritualism. John, the Revelator, directed his epistles from Patmos to the seven churches, against worse doctrines and practices, wholly adopted by and incorporated into said churches, than any which are now urged by Christians against Spiritualists. And as those false doctrines and immoral practices did not engraft themselves on the Church, so as to become an integral part of it, and did not materially retard its growth, so neither will these spurious doctrines become a part of Spiritualism.

CHIRONOS.

EARTHQUAKE WAVES.—The late convulsions at the Sandwich Islands were succeeded by an earthquake wave, which made itself felt on this coast, and was duly recorded on the Government self-registering tide gauges at San Diego and Astoria, as well as in San Francisco, in about five hours' time. In 1854, such a wave was transmitted from Japan in about twelve and a half hours. The rate in each case was therefore about four hundred miles per hour.

"GOD REVEALED TO THE INTELLECT."

NUMBER FIVE.

In order to convince his readers that Atheists "never were logicians," Mr. Davis assumes, for the Atheists, objections against Theism which they do not advance, and doctrines which they neither teach nor believe. It is questionable if any Atheistical writer of any repute ever maintained the theory of chance; yet Mr. Davis' best efforts against Atheism are spent in proving that there can be no chance. Nor will the enlightened Atheist be likely to suppose that, some time in the past, or somewhere beyond the narrow limits of the sphere of our observation, mathematical accuracy, beauty, and order may not exist, and that godless disorder and chaotic confusion may reign there supreme.

The Atheist, as well as Mr. Davis, is willing to accept of what comes under his observation as a fair sample of all that has ever been or ever will be. The fundamental principle on which Atheistical philosophy is based, is, the uniformity and eternity of the laws, so-called, by which the universe regulates itself. The universe, with its changing revolutions, is daily demonstrating what has always been. Being eternal, of necessity it is self-existent, and self-acting. The Atheist, no more than Mr. Davis, is afraid, by patient deduction from facts demonstrated, to tread the infinitudes of space, or, on the wings, of mystic thought, survey the realms of eternity in the past or the future ages. He has no fears in regard to his theory suffering from any test. If he errs, it is in the veneration of Truth, to the exclusion of everything else which may claim our worship and service. It is the Deist who has a forbidden ground, on which he dare not tread. This ground is sacred to Deity, whose spurious existence depends on the exclusion of trespassers or investigators. Hence the irritability manifested when we ask them to account for the existence of God. D'Holbach, one of the masters of Atheistical philosophy, says that the word "God" is only used "when the spring of natural and known causes ceases to be visible; as soon as man loses the thread of these causes, or as soon as his mind can no longer follow the chain, he solves the difficulty, terminates his research, by ascribing it to God; thus giving a vague definition to an unknown cause, at which either his ignorance or his idleness obliges him to stop."

It is a strange objection to place in the mouth of an Atheist, that this "little segment of the circle of infinitude" may be an exception to mathematical arrangement—that chaotic confusion may be the universal rule. It is only the Theist who can dream of chaos; for, in order to give God something to do, chaos must exist, from which He may bring order and beauty. To arrange, design, and plan, there must be something, deficient in these qualities, on which to operate. The Atheist can conceive of nothing in the past, present, or future, anywhere in illimitable space, that needs or can need the hand of a regulator. He no more believes in chaos than he does in chance. Mr. Davis' answer to this objection, of his own creation, is very nearly the reply of an Atheist: "All the forms of matter must be, of necessity, mathematical, simply because it is matter; as all its motions must likewise be so, for the reason that matter is inert." Not for the reason that matter is inert, but because it is one of its essential properties. The inertia of matter is the point at issue; it is necessary to the God-hypothesis to assume the inertia of matter, as premises to the argument. Inert matter requires a God to set it in motion.

Given, inert matter thus reposing in sluggish confusion, with a God in the immensity of silence revolving in "His Great Central Mind" the mathematical problem of a future universe, and we have Sublimity itself blending grandly with the Ridiculous. For thus in idleness He must have spent His eternity.

The Atheist sees no beginning to the operations of the universe—no First Great Cause. Mr. Davis perceives the force of this argument in regard to Paley's "watch," and says: "Deny that a given apparatus ever began to be at all, and, until the fact of its beginning be proven, the argument opens a hiatus no extent of ingenuity can possibly bridge over. . . . The moment the question comes up—'But what if this earth and yonder heavens be from eternity?' the argument of Paley can furnish no answer, but silently crumbles into pieces." This, he imagines, is an original idea; one which could never have entered the beclouded brain of an Atheist; only one of the *illuminati* could have discovered it. He says: "Atheists, never were logicians, and they have, therefore, all failed to notice this ruinous flaw in Paley's Treatise." This will be news to the Atheistic world; the announcement of the hypothesis—the eternity of all things!

Cicero makes Cotta say, "I would demand of you, why these world-makers started up so suddenly, and lay dormant for so many ages." Cicero in his day perceived this "hiatus" in Deific logic, which in fact, Mr. Davis pretends to have discovered; he almost exhausted the arguments *pro* and *con* on this subject, in his treatise "On the Nature of the Gods." And there are few

indeed who have thought seriously on this subject, who have not wondered whether all things be not eternal. Even Paley himself takes notice of this difficulty, in almost the first sentence in his book, in the case of the stone lying on the heath; and says that he could not well answer why it should not have lain there forever. The watch, heargues, showing contrivance, proves that it had a beginning, and so also, for the same reason, do the heavens and the earth prove the same.

ESOP, JR.

Letter from Philadelphia.

EDS. BANNER:—After I had written a reply to your letter of the 24th of March, I sat back in my easy-chair, in which I have often seen friends, in the form and out of it, and there stood beside me a tall, stalwart form, with rough, shaggy locks, and soiled garments, but very bright, piercing eyes. I could not tell, at first glance, whether it was an Indian spirit, and, as I am accustomed to address such presences, I spoke to him. He answered me very promptly, and said:

"So you are going to send a letter to California. Well, I want to say something to the folks out there; and I would thank you to help me. I have traveled all over that land, and know more about it than most of the people who live there. I was in the mines from '53 to '57; worked hard, lived poor, suffered a good deal—don't care to think of it—got my *mit*, and was coming home to the 'States'; but, bad luck to me, I went into one of the gambling hells there—lost all my gold—came out mad, furious, and determined to have it again in a shorter way this time. In short, I attempted to rob a man, and he killed me; though I did not know it at the time. Men who are killed very often know nothing about it. I had heard a great deal about hell, and concluded that must be the place for me when I died. Indeed, I thought there was no use of having a hell, if such fellows as I did not get there. I was very much confused, and surprised to find myself among a gang of roughs, many of whom I had known—some of them I had thought were dead; but, finding them about, I supposed I was mistaken, for instead of a burning hell, we were a pretty happy set of fellows. I have come to the conclusion, that the hardest cases on earth are not the ones that suffer the most here, at first. I told the story of my adventures, and we concluded to go and have some fun at the gambling houses. There were some things that confused me. I could see all the places where I had had very exciting experience.

"We succeeded in producing some very strange scenes. A number of Indians joined us in the work, and we were able to break up several of those 'hells'—though at the time no one knew why this was so. Gradually it dawned upon me that I was 'dead,' as you call it; and as soon as I realized this, I came to the 'States,' and visited my family and friends.

"But there was a work for me in California; there is something about that land that makes every one desire to return to it, no matter how much they may have suffered while there. I returned, and found our band working away; they received me with great joy, and informed me of all their doings while I was away; and now I learned, that it was through my influence they had commenced this work.

"We were not only able to trouble those persons who kept the gambling hells, but we took a great delight in turning people away from them, especially those who were mediumistic. That which we had entered upon as a source of amusement, was soon found to be a cause of much deeper gratification, in the feeling that *we were doing good*, and saving others from that which had caused us so much suffering. Even amid the rude exterior we all presented, there were germs of goodness; in my own case there was a spark, which had remained alive by the influence of an excellent woman—my mother—who was now with me at times, and, as I have since learned, had watched over me up to this time, though I was all unconscious of it. It was this spark that gave me pleasure in doing good.

"Being of a positive and commanding nature, I had been accustomed to leading on earth, and I continued to occupy such a position. I spoke freely of my feelings to those around me, and we found higher motives to induce us to labor as we had been doing, for the improvement of the condition of the people. We had no longer any vindictive feelings against any of these gambling places. There were a few dissatisfied spirits in the band, and these left us; for, even in the lower spheres here, there is not the same desire to break up associations, with which they may have been united, if they do not happen to pursue the course which they desire. The general custom is for such parties to leave, and seek other associations of a more congenial character.

"There were, however, at this time, large accessions of those who had seen what we were doing, and our band has continued its work, throughout the length and breadth of our beautiful California, in removing crime, and vice, and degradation of all kinds. Two causes operated to produce much of the evil of this State; first, the want of the female element, without which, man has the tendency to relapse into the grossest forms of barbarism; the second, in many cases in the early history of the State, the introduction of an impure female element, bringing with it the polluting vices and diseases of old and corrupt communities. To assist in removing the effects of these evils, we were aided by a number of prominent influential female spirits, whose co-operation was most salutary. We had all suffered more or less from the isolation from the pure female element, and no man can lose this, and be a whole man. I have spoken of a spark fed and sustained by my mother, when I came here; and, for a long time before, I cared little or nothing about

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RELIGION OF THE RED MAN.

In the *Daily Times* of this city lately appeared a long article on this subject, the occasion being the publication of a new book, entitled, "The Myths of the New World: a Treatise on the Symbolism and Mythology of the Red Race of America." The book itself we have not seen; therefore we cannot judge how far the article in the *Times* may be a review of the work, or how far the views expressed by the writer may be a reflex of those of the author of the book. But the opinions advanced in the *Times* are open to the serious objection, that the writer sees everything connected with the religion of the red man from the standpoint of the modern Christian creed, and does not deal fairly with the Indian character in other respects. In his attempt to trace out a resemblance between Indian legends and the religious traditions of the civilized world, the writer in the *Times* first asserts his belief that the Indian "has lived where he is, and as he is, from time immemorial," and afterward adduces the traditions of the red man concerning the deluge, and also his symbolism of the Bird, the Serpent, and the Cross, and his sacred number, four, as evidences of the universality of Bible traditions. The symbol of the cross found among the Aztecs he considers as at first sight startling, and then is obliged to admit that it was but an emblem of the four cardinal points and the four winds of heaven. And, after further groping about in vain to find a connecting link between the religion of the red man and modern Christianity, he comes to the sage conclusion that "the natural religion has no part with the religion of Christ"; that "through all the symbolism and priestcraft of the red man, the moral law is voiceless and powerless"; that the creed of the Indian permits him to attain the happy hunting-grounds over a pathway wet with blood; that "Conscience is no guide, nor has she any influence or place in their religion"; that "the altars of the Unknown God too often dripped with human sacrifice, the chastity of woman was ignored, the ties of maternity were unrecognized, the value of human life was unknown, and the most brutal licentiousness, the most horrible cruelty, the most flagrant crimes of every description, were condoned and permitted under the woful reign of these unnatural religions." So that, after all, "natural religion," as exemplified in the Indian races, in the opinion of this writer, proves to be the most unnatural. The one-sidedness of all his views of the matter will appear from further extracts, which follow:

"Among the red men, shut out as they were from intercourse with the civilized world, left to educate themselves, and to depend entirely upon the knowledge they might gain from the visible objects of nature, the idea of a Supreme Being has been universal, from time immemorial. No stronger proof could be adduced that the idea of a Deity is intuitive with man, than this. Worshipping in their ignorance and from time immemorial, and with no other aid than the elements of the present, unimagined, sensual, earthly in everything, they yet recognized a Power above and beyond them, which controlled the sun and moon, set their wings and the water rolling, and held their lives in the hollow of its hand; and, like the Athenians, they erected, blindly, altars to the Unknown God."

And yet

"They knew no distinction of good and evil. They saw nothing in Nature to prepare them for eternal punishment. They knew no other existence than that of any supernatural power wholly evil. They had no Devil. For them the Great Manitou was the Author of all things. Whatever of good was accomplished, He performed it; and calamity also came from His hand. Knowing no other place wherein to seek this mysterious God, they sought Him in the elements; and the mighty winds as rushed and roared, and brought upon its wings the thunder cloud, and bowed the forest trees, and dispersed over the fields the beneficent rain that was to ripen their maize, became, not unnaturally, the symbol of their Deity. Intangible, invisible, free of all restraint; coming, they knew not whence; going, they knew not whither, now sighing faintly as the breathings of a newborn infant, anon sweeping with resistless force over the mountain tops, and through the valley glades, their impressive and untamed natures sought the Cause in the agent, and, content there to rest, adored the element."

Pray, how much better is the religion of to-day, with its Devil, and his legions of lesser devils, in opposition to the will of the Supreme Being, going about the world thwarting His purposes and demoralizing His creatures, than the sublime natural religion of the red man, as epitomized above in the writer's own words. "They knew no distinction of good and evil." Does not this condition of the Indian, if true, realize the innocence of the Eden of the Bible, before mankind partook of the fruit of the tree of knowledge? "They saw nothing in Nature to prepare them for eternal punishment"! Can the civilized man see more than the Indian did in Nature to confirm such a dogma? And, if confirmation of it cannot be found in Nature, is not that an unnatural religion which insists upon the doctrine of future endless punishment? We prefer the natural religion of the Indian to the fantastic, cruel, repulsive, and altogether absurd dogmas of modern creeds. "They had no Devil." Significant words! For, without the belief in a Devil, the unnatural religions of the modern civilized world would soon become obsolete. The moment the "Great Manitou" is acknowledged as Author of all things, as the Indian asserts that He is, the Devil must disappear from theology, or become an instrument in the hands of the Almighty for the carrying out of His purposes. Satan can then no longer be considered as the enemy of God and man; but, if his existence be admitted at all, he will be acknowledged as a benefactor, whose work in the universe is as legitimate as that of man himself, and as much productive of good.

Much stress is laid by dogmatists upon the assertion that "the heathen" worship the elements instead of their Author. How much more of God is the civilized man enabled to see, than the Indian or the Oriental sees in "stocks and stones," "mighty winds," "lightnings," and "roaring cataracts"? What proof have we that the Great Unknown is, or has ever been, better known to one race of men than another? The same authority that will be quoted, as evidence that God revealed Himself to the Hebrews, declares, "No man hath seen God at any time." (1 John iv. 12.) But written language is not evidence, as every jurist knows. No amount of writing, ancient or modern, can substantiate as truth that which the mind cannot receive as true. We are consequently obliged to maintain that the only revelation of the Supreme Being is made through Nature; and hence that the natural religion of the red man and the heathen Eastern nations is more in accordance with reason than the dogmas of unnatural religion, contained in the creeds of modern Christianity.

Newspaper Courtesies.

The San Francisco *Daily Times* justifies its clerks for refusing to exchange with us, and offers as an excuse that its proprietors pay for what papers they want, and expect everybody that wants the *Times* to do likewise. Everybody knows, or ought to know, that it is a customary courtesy among newspapers to exchange copies with each other; and when there is a difference in the price of the papers, the exchanges are regulated in frequency by that fact. Will the *Times* publishers venture to assert that they exact the subscription price of their paper from country exchanges? We do not believe it.

In regard to the estimation in which the *Times* publishers hold the religious opinions of others, we have good authority for saying that they recently dismissed from their employment an office clerk against whom nothing could be said, except that he was a Spiritualist. He was gentlemanly, industrious, and faithful; and his friends can find no other reason for his discharge but the one we have assigned. If this is not making religious opinion a matter of business, on the part of the proprietors, we do not know what would be.

The only use we have for the *Daily Times*, at any time, is, to extract from its news columns occasional items bearing upon the subject of Spiritualism. As a political sheet, we have no use for it; our politics not being regulated, any more than our religion, by the authority of newspaper writers. And, except the news of the day, we perceive nothing in the *Times* for which we should be willing to pay the price demanded. The courtesy of an occasional exchange is certainly a small one, and would cost the proprietors very little. But they, being afflicted with a piety of a very penurious kind, and with religious bigotry also, cannot at the same time possess that generosity, the exercise of which affords so much pleasure to every liberal mind.

CARNAL WEAPONS.—Rev. Mr. Parker and Lawyer Merrick, of Los Angeles, had a "scrimmage" in that city lately, during which the parson's spectacles were smashed, and his face was scratched by the broken glasses. The lawyer is a deacon in the parson's church; and the cause of the warlike demonstration was a dispute in relation to the cushions and carpets of the "house of God"—the parson declaring that he knew nothing of their being ordered by the society until the bills were presented. The lawyer called the parson a liar, and the parson struck the lawyer a blow from the shoulder. The disciple of Blackstone retaliated upon the disciple of Jesus, and smote him between the eyes, and the next morning, had the preacher arrested, who paid a fine and subsided. All this in the "City of the Angels," in the "year of our Lord" 1868. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm cxxxiii. 1.)

STATE CONVENTION.—We suggest to the officers of the late State Convention the propriety of calling a mass Convention of Spiritualists, to assemble on the second Wednesday of January next, for the purpose of adopting the plan of organization drawn by the Committee appointed by the State Convention, with such amendments as shall then be deemed necessary. The Spiritualists on this coast have unwisely wasted a large share of their efforts to promulgate their principles, for want of some feasible plan of concerted action. Let us, one and all, take hold of the matter now in real earnest, and show to our opposers that we are a power, independent in our action, neither courting the fawnings of the sycophant nor fearing the frowns of bigoted maligners and vilifiers, who have so unceasingly hurled the arrows of slander at us and at the cause of Spiritualism.

THE FOURTH AT OLYMPIA.—They had a "Children's celebration" of the Fourth of July at Olympia, W. T., consisting of a procession of fifteen young ladies, representing the original thirteen States and Washington Territory; the "Goddess of Liberty" and "E Pluribus Unum," by two young ladies; and a long array of young ladies in red, white, and blue—the whole being escorted by the Olympia Home Guard, a boys' military company. The Olympia *Transcript* naively says:

"GOING TO CELEBRATE.—We anticipate our publication hour about fifteen minutes, so as to 'celebrate' with the other children."

And of such is the kingdom of heaven.

THE DEVIL.—We perceive that there is to be an address before the Petaluma District Association of the Methodist Church, by J. C. Tallman, on the "Personality of the Devil." It will require a taller man than he to reach high enough to grapple with such a subject. The Devil eludes the grasp of the tallest man, intellectually, who attempts to reason upon the existence of such a being.

MISS FULLER'S lecture at Mechanics' Institute Hall on Sunday evening last was very fully attended, and all seemed interested. She will continue to lecture every Sunday, in the same place, morning and evening.

MR. TODD is at present lecturing in Sacramento and vicinity, to great acceptance. The friends received him with a welcome on Sunday evening last, at Turn Verein Hall, in that city, and were highly pleased with his discourse.

THE EARTH'S LOST HISTORY.

FIFTH ARTICLE.

Before proceeding with other branches of the subject, we will present one more fact in evidence of the correctness of the author's theory of the earth's crust, and confirmatory of all that we have offered in preceding numbers on the same point. The statements below afford even stronger proofs, if possible, that the earth's surface is superincumbent upon large bodies of flowing water. The "sinks" of Florida have more remarkable characteristics bearing upon this subject than any of the natural evidences heretofore offered. We extract the following from the Macon (Ga.) *Telegraph*:

"We have lately had a telegram, upon the subject of a recent sink in Hamilton county, upon the farm of Mr. King, near the Allapaha river. It is spoken of as 'a singular freak of nature.' But it is not singular, but very plural, at least in that State. There is no part of the State in which what are called 'lime sinks' are not common, and these, as we suppose, at some period more or less remote, have all occurred very much as in the case telegraphed—by the sudden depression of the crust of the earth, worn away, doubtless, to a point insufficient to resist the force of gravity, by the constant flow of some subterranean stream of water."

"Stories about these sudden 'cavings in' are frequently told in Florida—or at least they used to be; and the existence of subterranean streams of water in various parts of the State is too evident to admit of doubt. The two great springs of Wakulla county, in Middle Florida, and Marion county, in East Florida, where rivers burst up suddenly from the earth in great basins of water as pure as crystal, and of nearly a hundred feet depth, give the plain demonstration of actual fact. So, in Madison county, a river appears above, and disappears below the crust again in a short space, forming what is called the Natural Bridge. So, at a point on the Appalachee Bay, directly off the coast line, fresh water can be obtained below the superincumbent salt water. So, too, it was always understood that most of the beautiful lakes in the neighborhood of Tallahassee, were fed almost entirely by subterranean streams, and have, at times in their history, disappeared to more sink holes, leaving immense numbers of no currents, and eddies, foundering in the mud, and then some weeks after as suddenly resumed their *status quo*, without any apparent external reason."

Indeed, it used to be believed that underneath the argillaceous limestone which composes the crust of Florida, and forms the basis of her productive soil, vast numbers of those subterranean streams, tunnels, and they are sometimes struck in digging wells."

There used to be one well on the stage road below Albany, which the salt had no bottom. In Madison, some years ago, a negro, excavating a well and striking forcibly with a crowbar upon this limestone formation, stove a hole through it, and his growler and came nigh drowning in the sudden rush of water before he could effect his ascent. These streams are doubtless the cause of the sinks—the cause of great many of the lakes in Florida—and the name of the sinks is legion."

The author of "Restoration of the Earth's Lost History" devotes a large space to the consideration of the subject of volcanoes, and their action and effects; but as most of the facts he cites in this connection are familiar to well informed readers, we shall refrain from quoting them here. His concluding remarks upon earthquakes may more appropriately follow the quotation we have made above concerning the "sinks" of Florida. They are as follows:

"Diluvial earthquakes, by which tracts of land and cities have been sunk in a deluge of water, indicate that parts of the earth's crust lie yet upon or beneath the water, forming us a miniature example of how a general deluge once took place."

"Before Christ, 337, two cities of Achaia, Helice and Bura, with a large portion of adjacent land, sunk in the night, and were covered by the sea, not a vestige of them remaining. Diodorus says, 'There were about this time such prodigious earthquakes in Peloponnesus, and inundations of water all through the country, that they almost exceeded our belief.' Like fate befell Itea, a city of Mt. Siphylus. After this city was swallowed up, the waters gushed out, and the ruins would have been lost forever, had it not been for the fact that the city was called Saloe. The ruins were seen below till carried away by torrents of muddy water. In 1692, a large portion of Port Royal in a similar way disappeared."

"That some portions of the earth's crust still extend, as of old, like a hollow arch, over the waters, may be inferred from rain clouds, which, respecting inland seas, the Mediterranean and Caspian. Through several large rivers flow into the former, and though it communicates directly with the Atlantic, there is no change of level, and we cannot suppose that evaporation will account for this fact. Its great depth, in many places unfathomable, would seem to argue another communication underground with the Atlantic."

But his philosophical disquisition upon the effects of the present condition of the earth upon its inhabitants cannot be omitted without detracting from the interest of the whole subject. That the distorted character of human nature for many ages past may be wholly attributed to the state of the physical globe he fully believes, and is supported in that conviction by scientific writers, whom he quotes. The following are his remarks on this point:

"In accordance with this ruin of the earth, as its consequence, is the hostility, the ferocity even, of the external world to man. Storm, rain, cloud, night, and confusion well justify the lamentations of the Hebrew prophets for the desolation of Zion, (the first earth), and for the vanity and transience of all our earthly things. We are now in a flow directly to man all good and evil; her joys and sorrows she must always share. Not alone his physical condition, but his social and moral state, in their mutual dependence, are *reflexes of hers*. Apart from the undeniable communication of the human mind with the elements of nature, we do not find the physical history of a country to be the type of the human? If we glance over the mountain groups of the world, the centers of great subterranean tremors and eruptions, we do not find the civil history of such places correspondingly disturbed? And are not the fierce wars and intestine strife, that from time to time desolate countries, frequently the consequence, no less than the analogies of these volcanic fires and earthquakes? Hence, the millennium of general peace and happiness arise while the earth remains in its present condition? The idea, though a chimera in its accepted sense, in its origin is divine, the child of truth and hope."

But we are told, forsooth, that the earth is not broken to pieces, that its elevations and depressions, when compared with the whole bulk, are insignificant; that it was always as it is now, with some modifications; and that it is eternally as it is now. That it is quite natural things should be as they are, etc. Toward the close of his Essay on Nature, Mr. Emerson says: "The problem of restoring to the world original and eternal beauty, is solved by the redemption of the soul. The ruin of the blank that we see when we look at Nature, is in our own eye (meaning, as his context shows, that it is our mental sight alone that is diseased). The reason why the world lacks unity, and lies broken and in heaps, is because man is disunited with himself." As if man, who is as truly a part of Nature as a tree or a stone, and must, therefore, as truly as either reflect her state, could be "disunited with himself," while his parent earth was in all other respects an unbroken and harmonious unity! How different the judgment of Burmet's "Sensations of the body," the bodies of animals, even to the smallest, are of so exquisite a form and composition, how can we believe that the earth, the common mother of all things, was ever in a state of confusion and chaos? The mass is now in it! (Archæology.)

Can such statements need a refutation? Were any globe containing fluid, an orange for instance, to be pulled asunder and its fragments scattered about, it would, indeed, be a very natural but inevitable that it would remain in a broken condition, but equally natural, one would think, that it should appear to be in such a condition, though we had never seen the fruit in its previous form. We know that any prediction could have been made so incredible as that a being like man should one day fail to recognize the ruin of the globe, and the following prophetic words better verification? "When shall be found in the sweet waters, then shall we hide itself, and understanding retire into her secret chamber. All over the world are the sweet waters, that is, the fresh, more or less tainted by the presence of salt."

That in the lapse of ages man should have forgotten the traditions of the earth's first splendor, I can understand; but when this paralysis of sense that hides from him the character of his present state? Why, he asks, are we alienated from nature, and in antagonism with her? Whence the sense of wrong, the sense of wrong which we write in the air, and which is written in him in colossal characters of mountain, sun, and sea. Now and then, in throes of convulsion,

and always in abiding phases of ruin, is it shown us that we are co-sufferers with the earth, and that our deliverance can come only through hers.

Yet, in the records of the past, we have ample evidence that man was well aware of this ruin early. In the supplications of David; in the visions of Esdras; in the sufferings of the Grecian Prometheus; in the mystic fables of the labors of Hercules; in the avatars of the Indian Vishnu; in the punishment of the Scandinavian Loki; in many modern religious ceremonies, and especially in the pictures in Heraldry, we find this fact more or less clearly set forth. It appears, then, indubitable, that the earth is in ruins, and that disease, wide and deep, now afflicts it. The importance of this conclusion is obvious. From it we infer that our earth was once whole, free from all imperfection; that the forms and laws now in being, whose functions and character mark them as the offspring of evil, were introduced only upon the denunciation of a prior state of integrity; that should the earth ever return to this state, these forms, such as the sea, mountains, waste and stony places, the sun, moon, and what stellar bodies may be but fragmentary lines, must disappear; and that, as the law of nature is not linear or progressive (the law of the finite), but circular or recurring (the law of the infinite), to this state it must return."

Infidelity Among the French Masons.

The following is extracted from the Report of the Committee of Foreign Correspondence of the Grand Lodge of Maine, and is republished in the *Freemason's Monthly Magazine* for June, 1868. It exhibits briefly the progress of liberal religious views in the order in France, both by the character of the discussion in the Grand Lodge, and by the numerical strength of the vote taken, on the adoption of the formula, in opposition to the same. The assumption of the church dogmatists, in the order, that Freemasonry is necessarily based on the assertion of a belief in Deity, in atonement, and in other of the numerous dogmas of the religious world, is being effectively resisted and denied everywhere in the Fraternity, as it should be. But we here make room for the substance of the discussion:

The discussion developed the fact that there was a desire on the part of some that belief in Deity should no longer be made a test of admission. It was proposed to require that all masonic papers, of whatever nature, should be headed, "To the glory of the Grand Architect of the Universe, etc." Some objected to this altogether; others desired to leave it optional with the Lodges. A most exciting debate followed. Almost all who opposed professed that they were not Atheists, but based their action upon allowing to all "liberty of conscience." Br. Rousselle opened the discussion against the formula:

"There is no question (need I tell you?) of a religious discussion. I have to defend Atheism no more than to combat Deism. I shall pronounce neither for nor against theology, metaphysics, or materialism. First causes and final causes will find in me neither an assessor nor a champion. I propose solely to demand liberty of conscience for all men, sincere and of good faith, whatever they may affirm or deny in matters purely religious."

Br. Parrot does not deny God, but affirms that liberty of conscience is superior to all religious dogmas. A voice interrupted: "The Grand Architect, then, do you come among us?" The interrupter is called to order, and Br. Parrot concludes thus:

"I am a man, free and upright—have been recognized as a Mason by that title, and am bound to an account for my belief. Morality is not supported by belief in God and the immortality of the soul. It is independent and universal. I think as you do, that God and the immortality of the soul are admitted by the majority of Masons; but liberty of conscience is also in the heart of all. Believe if you will, but do not shut your door to upright men who refuse to believe."

Br. Pelletan:

"It is that question (belief in God) which divides us; it is that alone; there are a crowd of other questions which do not divide us. The great principle upon which we are all in accord is the amelioration of the human race. Let us put that principle in practice; let us observe the law of progress, and leave outside every religious question. In closing, permit me to say that I have the honor to quote from the *Unitas*, in *Unitas*, *Libertas*, in *omnibus*, *Caritas*.—In things certain, Unity; in things doubtful, Liberty; in all things, Charity."

On the other side, Br. Garrison, after saying in substance that the rejection of the formula would be regarded as a declaration of Atheism, says:

"This, my brother, is a grave and serious danger; and for what purpose are you about to brave it? For what purpose would you risk the loss of the sacred principle upon which we are all in accord? Let us observe the law of progress, and leave outside every religious question. In closing, permit me to say that I have the honor to quote from the *Unitas*, in *Unitas*, *Libertas*, in *omnibus*, *Caritas*.—In things certain, Unity; in things doubtful, Liberty; in all things, Charity."

In citing the names of the great thinkers admitted into our Order, I hear pronounced around me the name of Voltaire. Ah, well, Voltaire, (you know it) when he was received as a Mason by Franklin, the wisest of men, wished to bless the sons of his friend, and he pronounced above their inclined heads two words which were the supreme lesson of genius, 'God and Liberty!'

"Voltaire blessing the son of Franklin! Is it not the old world bending over young America? Pointing out to her the route to follow and the end to attain? God and Liberty! That motto has carried happiness to a giant people, whose marvelous and unexampled growth we witness. We have sympathy, from the time of our Brother Washington, first her hero, to that of Brother Abraham Lincoln, [Mr. Lincoln was not a Mason.—ED.] her last martyr! Let us never separate the two terms; because if the idea of liberty represents right, the idea of God represents duty and fraternity, justice and love!"

The formula was adopted by a vote of 180 to 67.

A NEW PROJECT FOR PROMOTING MATRIMONY.

An institution is about being established in this city, called "The San Francisco Matrimonial Agency," guaranteeing to the applicant an introduction, either by correspondence or in person, to one or more of the opposite sex, in accordance with the expressed wish of the applicant, by which process unions of the two sexes, it is claimed, will be more easily promoted, and may become more frequent than at present. We shall make some remarks upon this project next week.

MERRY'S MUSEUM, a monthly magazine for the young, full of interesting stories, has just been forwarded for the month of June. We will reprint a specimen of its stories next week. H. B. Fuller, Boston, is the publisher.

STATE AGRICULTURAL FAIR.—The annual Fair of the California State Agricultural Society will take place at Sacramento from Sept. 15th to Sept. 25th. The Premium List will be issued in a few days.

PUBLIC SEANCE.—Mrs. M. J. Upham will hold a public Seance at Central Hall on Monday evening next. Seats free.

OUR friend Peabody, Portland and Wallula, is informed that his subscription is all right.

"THE RADICAL" for June is for sale by Herman Snow, 410 Kearny street.

a God; and when I began to pray, as I did here, it was not to a Father God, but to a Mother God. I am told there is a female element in God, just as there is in everything in the world. Neither God nor the universe could exist without this dual character. And I prayed naturally to Mother-God, and received a beautiful response. I prayed to my sisters more than to my brothers, and there came from these a supply to the demands of my nature, physical, spiritual, and intellectual. I would say here, that the popular idea, that we should only pray to a male God, to a positive principle, has deprived the world of one of the most efficient means of advancement. I do not mean vocal prayer, for this only directs the mind. The true aspiration of man's nature is always that for which it needs; and when we know what that need is, we are prepared to ask for it, in a way that will bring a much more effectual response.

"I find everywhere, that the sexes are almost always praying blindly for those elements which the opposite sex alone can supply; the spiritual natures of men and women are everywhere starving for that sympathy and love, which, in the present condition of the world, and in their ignorance, they do not know how to obtain; and it is this ignorance on the part of both sexes, that has led to the terribly blighting conditions which now exist in the marriage relations of the world. But a better day has dawned; light is pouring in upon humanity; and a relief will come in answer to the manifold prayers on this subject."

"The knowledge which we had acquired, at this time, enabled us to do our work much more effectually; we were seeking to redeem our State, and bring her to her present condition, which, though far below our ideal, is quite an improvement of her former condition."

The next morning he came to me, and, with a smile, said: "Now brother, I will lay aside my rude garments and bodily appearance, and present myself to you, as nearly as I can, in my present condition."

I saw a strange metamorphosis. Before me now stood erect a tall, stalwart man, the lines and features of whose countenance bespoke great strength, without any of that rudeness which I had noticed before. There was a mild and benevolent look beaming from those eyes, which I readily recognized as the same whose piercing gaze had attracted me to the rude form which had appeared to me in the evening. Grace and beauty marked every movement now, as he stepped up beside me, and continued his story, which I reported, as I had the former, in phonography. He said:

"My brother, California is the garden spot of the earth; or rather is to be, when the magnetic relations between her people and herself come to be settled and arranged in harmony. Her vast forests—her mighty mountains, and broad, rolling plains—her majestic rivers and leaping cataracts—are among the most magnificent that our sun shines upon. Her gold is not her wealth; the vast and wonderful productions of her soil are not her most valuable things; her air and sunshine and soil, and electrical conditions as a result of these, when properly received and appreciated, will be found to be her real wealth. When her people, under these grand influences, are true to themselves and to Father and Mother God, then will be found here human beings as far beyond any that now walk the earth, as the gigantic forests are now beyond the like productions of any other lands."

"Generations must pass away before this can be fully realized. The magnetic and electrical conditions of a new country are always hard in their influences upon the pioneers; but through their suffering comes a higher condition."

"We are now laboring to lead humanity into higher conditions; and this is to be done mainly through the spiritual nature. The physical nature of humanity, in the land of my adoption, has passed through terrible ordeals, such as have been experienced in no other country; and out of this baptism of fire there shall come a noble race of men and women, who will reflect back upon the mother States a higher glory than they could have obtained in any other manner."

"There are many noble workers in the field, and we are glad to enlist you with us. I perceive that you think I am somewhat prejudiced."

This was my feeling, though I had not expressed it. He replied:

"I wish you to understand, that there is a very beautiful distinction between prejudice and pure patriotism. The former would at times injure others for its own advancement; the latter, never. Having experienced, in the removal to my own loved California, a great advance in freedom, I have found, in coming to this beautiful home of the spirits, a still greater one; not only of country, but of all my feelings, for these are always governed, more or less, by the limitations of our country. I feel now, as a dweller in a land whose geographical lines are so marked, whose boundaries, if they exist at all, are entirely beyond my finite capacity to comprehend, that I have no local interests to promote, no narrow schemes to advance, I can speak freely of this land, and of all lands that I have visited; and in thus giving the meed of praise to the land of my adoption, I am only expressing my highest conviction."

"Brother, it is a glorious condition, thus to be raised above the narrow confines of time and space, and to contemplate the vast future, as it opens before the soul. Give these words of cheer to my beautiful land; tell her people that we love them, and are working with and for them. I would say to you, that there are many others here who will endeavor to avail themselves of your generosity, to enable them to speak to the land of the Occident; for every noble thought thus communicated to mortals lifts us into a higher and holier appreciation of life and its duties; which are, and ever must be, the grandest aim of the human soul."

H. T. CHILD, M. D.

HEATHEN AND CHRISTIAN.—We hear and read a great deal about Christian civilization, and its vast superiority over that found among the heathen. But what Christian city on earth can boast of such a moral population as the city of Yeddo, in heathen Japan? We quote the following item from the *Boston Journal*:

"It is said that among the two millions of people by whom Yeddo, in Japan, is inhabited, there is not a beggar in the street, not a drunkard, not a ruffian."

If this is the result of heathenism, it is a pity that New York, Philadelphia, Boston, New Orleans, Washington, and all the rest of our cities, were not heathenized also, for it seems that the preaching of the Gospel, whether Protestant or Catholic, nowhere produces such good effects.—*Investigator*.

A NEW FIELD FOR THE FAIR SEX.—A bill has passed the Iowa Senate which will gladden the hearts of the fair sex. It reads, "Any person twenty-one years of age, who is actually an inhabitant of the State, and who satisfies any District Court of this State that said person possesses the requisite learning, and is of good moral character, shall be admitted to practice as an attorney in the different Courts of the State." A correspondent says the wisdom of Blackstone and Coke will soon be nowhere, and that beautiful lawlessness, with a bewitching smile and a sparkling eye, will turn jurymen's heads topsyturvy. The only remedy will be to give women a representation on the jury also.

